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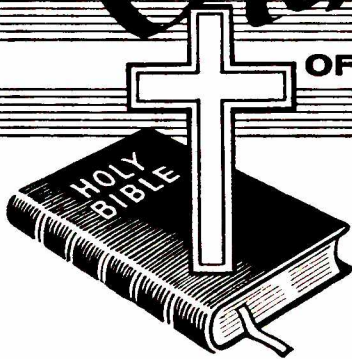
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# Herald of Holiness

OFFICIAL ORGAN • CHURCH OF THE NAZARENE



October 23, 1957

## OUR THANKSGIVING OFFERING

What is our Thanksgiving Offering? What is its ultimate meaning?

Someone may say, "It is so many hundred thousand dollars." Another may reply, "It is a demonstration of Nazarene unity and loyalty." Others may answer in terms of denominational quotas or of the spirit of thanksgiving.

Doubtless all of these elements are represented to some degree in every Thanksgiving Offering. But in the last analysis this annual outpouring of money by our Nazarene members and friends represents *people*—it is personal. This offering is the very life of hundreds of Christian workers representing us around the world, for the most part in missionary service.

Our Thanksgiving Offering? Not so many dollars, but *people*! Not a denominational quota, but *people*! Applied, as it is, on the General Budget, our Thanksgiving Offering is a major element in the lifeline of our American and British missionaries and their families. It is the sustenance of our heroic and devoted national workers and their families. It is the service of Joyce Blair, consecrated nurse in British Honduras, and scores of others like her. It is the superintendency of Harold Stanfield in Nicaragua, and of many others in similar positions. It is the healing ministry of Dr. David Hynd in Africa, Dr. Orpha Speicher in India, and all their medical colleagues in our missionary hospitals. It is the effective evangelistic ministry of Ernest Eades in the Cape Verde Islands, and of Harry Zurcher in Peru.

Our Thanksgiving Offering? It is William Sedat

translating the Word of God into the language of the Kekchi Indians of Guatemala. It is more than a dozen Bible schools and similar institutions training hundreds of nationals to be holiness preachers around the world. Yes, our offering is the life of people—our missionaries—the Stockwells in Africa, the Eckels in Japan, the Knoxes in New Guinea, the Cochrans in Argentina, the Wachtels in Israel, the Owenses in Korea—307 of our Nazarene people (I just counted them).

Our Thanksgiving Offering? It is a growing overseas home mission work—Australia, South Africa, New Zealand, Hawaii, and other areas. It is "Showers of Blessing," our world-wide radio coverage.

It is thrilling to me to realize that as I contribute my "Offering of Thanksgiving," I have a part in all of this tremendous and growing outreach of the Church of the Nazarene. And the result of it all is still *people*! Men and women, boys and girls of many nations and languages, saved and sanctified wholly through the power of the blood of Jesus. It is the Great Commission in action.

Our Thanksgiving Offering? I want a part in it—a generous part. What a privilege! Let all Nazarenes co-operate to lay the basis for an unprecedented period of world-wide effectiveness during our Golden Anniversary year.

*General Superintendent Benner*



# LATE NEWS

Pastor Robert Conn sends word that the Somerton, Arizona, Church of the Nazarene (oldest church on the Arizona District) is celebrating its fortieth anniversary with an anniversary homecoming on Sunday, October 27. Recognition will be given to those who travel the greatest distance and to the oldest member present. They'd like to contact some of the early members who may now be living in other states. The pastor's address is Box 686, Somerton, Arizona.

Evangelist Louis McMahon has left the field to assume the pastorate of the Los Angeles First Chinese Church. This step was taken on advice of the general superintendent and encouragement of his district superintendent, to fill a very vital spot in this work.

Rev. Ralph Ahlemann has resigned as pastor of Central Church in Orlando, Florida, to accept the pastorate of Central Church in Norfolk, Virginia.

Rev. Charles W. Weagley, pastor of the Church of the Nazarene in Hemingford, Nebraska, has been elected chairman of the Ministerial Association in that city. Also, he will be bringing the message at the union Thanksgiving service, which will be held in the Congregational church.

Rev. Raymond Jones has resigned as pastor of the Gordonville church, after enjoying a pastorate of more than four years there, and has accepted the work of the church in Loudon, Tennessee.

## He Who Saves

What blessed assurance to know that no hospital corridor is too long, no night too dark, no persecution too great that Jesus will not be waiting to share it.

Every burden He will lift, every sin He will cleanse, every trial He will share, and every broken heart He will mend.

He is the One who multiplies our joys and lessens our sorrows. He whispers words of comfort in the midst of conflict. He stands in the shadows with words of encouragement, advice, or encouragement as the need demands.

Can we be careless and neglect such a Friend? Turn a deaf ear to such a Guide? Discard such a Healer and Saviour? Can we afford to let Him pass us by and not turn and follow Him?

—JEANNE LEMON

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## PRAYER DOES BLESS

By Marion B. Shoen

Prayer is the way  
To heaven's door.  
Each time I pray  
I'm nearer, more  
Contented, less  
Despairing.  
Prayer does bless  
With heaven's caring.

## Music Memoettes



By OVELLA S. SHAFER

Do you have religion with reservations? The man who wrote "When I Survey" did not. That song writer was Isaac Watts, who lived in England over two hundred and fifty years ago. Even though a physical infirmity seized him shortly after he took his first pastorate and he was left practically an invalid for life, yet he gave himself to writing and publishing hymns to bless a waiting world.

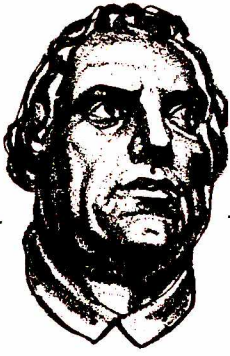
His favorite verse of scripture was, "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Galatians 6:14). It was this very verse upon which he based the song "When I Survey," and the original title was "Crucifixion to the World by the Cross of Christ."

This grand hymn shows how unimportant the things of the world are in the light of Calvary's cross, and its evaluation is based upon its extraordinary excellence and wideness of use.

One Sunday morning after the taking of a collection in a London church, the congregation, led by the choir, sang Watts's beautiful hymn. As the echo died away, the pastor slowly repeated the last line—"Demands my soul, my life, my all," and added: "Well, I am surprised to hear you sing that. Did you know that altogether you only put fifteen shillings [less than four dollars of our money] in the offering this morning?"

When we "survey the wondrous Cross" may there not be a single reservation! Perhaps as a holiness church we ought to sing this holiness hymn more often and with fervid meaning!





# "Here I Stand!"

By **KENNETH T. MEREDITH**

Pastor, Kansas City North Church of the Nazarene

*HERE I STAND . . . THESE WERE THE* words of Martin Luther in the reply he made at the Diet of Worms. He had just made an eloquent defense of his former writings. When asked for an answer simple and without horns, would he or would he not revoke them, he made the statement that he was bound by his conscience and by scripture and could not revoke any. Knowing full well that it might bring forth his death, he added, ". . . here I stand, I cannot do otherwise. God help me."

This was the voice central in the Protestant Reformation. There were other voices which preceded his, such as that of John Wycliffe and that of John Huss; and voices which reinforced his, such as those of John Calvin, John Knox, Richard Hooker, Jeremy Taylor, George Fox, John Wesley, and a host of others.

As Protestants today, though we may not have to answer before any council, we have in trust a heritage. We must add to the voices of the past our notes. We must search our convictions; we must search the Scriptures, and either revoke or stand for the principles of Protestantism.

One of these principles is *justification by faith*. This first came to the thinking mind of Luther from the Word of God. It is an ageless truth expressed directly four times, in both Old and New Testaments (Habakkuk 2:4; Romans 1:17; Galatians 3:11; Hebrews 10:38). It did not, however, become a part of Luther's personal convictions until its reality dawned upon him as a crisis of personal religious experience. This today we must accept or reject. It cannot be fully understood except through personal experience. Today it is a part of our religious heritage, but more than that, it is reality in experience. Here we stand.

A second of these principles of Protestantism is *the universal priesthood of all believers*. This also we find in the Word of God. The Gospels tell us of the veil of the Temple being rent at the crucifixion of Christ (Mark 15:38; Luke 23:45). We know that the veil was that which according to the law had kept all but the priest from entering into the holy of holies, into the divine presence of God. Since it has been rent in twain from top

to bottom, we may now come into the divine presence with boldness (Hebrews 4:16). Every man becomes a priest unto himself. Here we stand.

The third principle of Protestantism holds to *the final authority of Scriptures above the authority of the church*. Of the authority of the church, Luther said, "I believe in neither pope nor councils alone; for it is perfectly well established that they have frequently erred, as well as contradicted themselves." Experience had taught Luther, as it teaches us, that we must rely upon ". . . the testimony of scriptures" for our authority rather than the judgments and councils of man. Here we stand.

A fourth basic principle of Protestantism is that *the sole Head of the Church is Jesus Christ*. He has not delegated His authority to a succession of infallible men. He lives today. He reigns with God in heaven. His Spirit is the active Agent in the Church today. His will is supreme for the Church today. It is His Church (Ephesians 5:23-32). Here we stand. (See Ephesians 6:13.)

## FULL CLEANSING\*

By **MARIAN L. KNORR**

*The stain of sin within my heart  
Had kept me from my God apart;  
But praise His name, the crimson flow  
Has washed me whiter than the snow!*

*The stain of sin was buried deep—  
I was a wandering, wayward sheep;  
But there was opened up to me  
A fount of Blood from Calvary!*

*The stain of sin had wrecked my life,  
Filled with sorrow, hate, and strife—  
But God be praised! Night turned to dawn;  
The Blood went deeper than the stain had gone!*

*Now free from sin and sanctified,  
Ready for glory if I died,  
My heart's rejoicing, for I'm set free.  
Oh, thank the Lord for victory!*

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# Side Lights on Martin Luther's Life

Recently I visited my next-door neighbor. He had been listening to Billy Graham. Our thoughts naturally turned to spiritual themes as the program ended. I had prayer and started to leave, but my neighbor said, "Wait, I want to say something!" He then poured out the hunger and discontent of his heart.

"I never knew until recently that a person could have a definite personal experience with Christ. I've always thought that this was only for the clergy of the Church. I have been led to believe, in my church, that anything the laymen receive spiritually is gained only after many years of growing in grace. It looks as if my church has drifted a long way from what Luther had in mind when he broke with the 'mother church.'"

In October of 1517 the monk Tetzel came representing the pope. He was selling indulgences merely for the sake of raising money. Thousands came forward to buy and then one lone man, a wasted student, a poor monk, pushed his way to the front and said: "Wait, I want to say something! You are a lie, Tetzel; your pardons are no pardons at all. You have no letters of credit on heaven, but flash notes of the bank of humbug, and you know it."

Martin Luther felt that his church had drifted a long way. He had been to Rome, where he had

**By JACK H. LEE**

*Pastor, St. Paul's Church of the Nazarene, Kansas City, Missouri*

been horrified by the villainies of the Vatican. In the midst of it all the Spirit's voice had spoken, "The just shall live by faith." Now as he listened to Tetzel his righteous indignation was aroused. Luther walked to the door of the Castle Church and nailed a long sheet of sentences to the door. He walked away in anger, angered at the corruption of the clergy. Leadership had misled the people.

Two sentences stand out in the long list nailed to the door. "If a man experiences genuine sorrow for sin he receives full remission from penalty and guilt without any letter of indulgence. Even the pope can remit the guilt of the penitent only on God's terms of remission."

Luther was born about midnight November 14, 1483, into the home of a hard-working miner who in earnest prayer dedicated his son to God. God accepted the offering and sealed the infant Martin to sublime and successful work.

Martin Luther was taught by a devoted and wise mother. He was frequently under forceful and pointed preaching. His spirit was often stirred by songs born on the battlefields.

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## The Nazarene Dollar Speaks . . .



"Yes, I am your Nazarene dollar. I would like to take a few minutes of your valuable time. May I nestle up close to you? Will you permit me to unburden my very heart to you? Did you know that the larger part of your General Budget dollar actually reaches the mission fields? I help pay the pastor's salary, your caretaker, the insurance man, the utility bills, the church loan, the Sunday school, the N.Y.P.S., the juniors, and all local bills.

"I help support the revivals, the colleges, the Seminary, and all special calls that come to the

church. I am always anxious, and delighted, to take part in the Easter and Thanksgiving offerings each year. I help support the worn-out preachers, who have given their lives for the cause of holiness, and the poor and needy as far as I can.

"There are many outside calls for help that are worthy, and I help some, but I find that I cannot be stretched out to help support all these outside claims. *I feel that my first obligation is to my own church.*"

Yes, this is your Nazarene dollar that is speaking to us. They are words of wisdom—they are words that we should not soon forget—they are words that each member of our beloved church should ponder in his heart.

**By W. B. WALKER**

*Pastor, Ravenna, Ohio*



It was early recognized that Luther was a strong, independent thinker; but it was also noted that he had a thirst for knowledge and had sound judgment. He became a first-rate Latinist and grammarian. Always a seeker of truth, he became also a lover of home and gentle companionship.

God endowed Martin Luther with an earnest spirit, a curious mind, a gripping memory, and a joyous, song-filled heart. The hand of the Lord is clearly seen in Luther's training and preparation in the early years at Mansfield and Eisenach.

Martin Luther had faith, and the courage to declare it. The trumpets for freedom had sounded long before Luther, but his was the loudest trumpet of them all. It was his mighty trumpet that set the pitch for the fuller orchestration being sounded everywhere.

Martin Luther wanted free men in a free pulpit facing a free people.

God's man was ready for the battle and God's nomenclature had struck.

Martin Luther had music; music rang forth from his very soul. His hymns and chorals ring and thrill like the songs of the redeemed and the chorus of angelic choirs.

Martin Luther had the Word of God; and today, whether simple in service or rich in ritual, no Protestant service is held without reading from the Word of God.

Martin Luther could not see all the issues to come forth from his single act of nailing his theses to the church door. But one thing he did see: the teachings of the church had become a quick path for souls to hell, and that if possible he must alter the way.

The Church needs saved men, Spirit-born men, men of faith, men of courage, men who stand on the authority of God's Word to lead in the battle today.

Martin Luther was a many-sided man; but one thing above all else he did: He stood beside the one Saviour in the midst of dying sinners and said, "Look and live!"

In the face of losing every earthly friend Martin Luther dared to say, "Not church, nor priest, not ritual, nor baptism, nothing but the Almighty Christ can help the helpless sinner."

Martin Luther loved life. He loved singing. He loved children and the struggle of life. He loved the will of God and it is fittingly said of him, "Martin Luther could have what he wanted from God because he willed the will of God."

Martin Luther paid the price for service to the Kingdom of God. Let us pay tribute to Martin Luther, the brave, blunt, bold son of reality. His spirit was independent yet humble, conservative yet radical, critical yet believing and reverent. His method was to search the Scriptures, submit only to the Scriptures, and spread those Scriptures,

# *I saw* **The General Budget** *in action*



NOTE: The following excerpts are from a letter addressed to Mary Scott, executive secretary of the N.F.M.S., under date of August 4, 1957. This communication is direct from Hawaii, written by one of our overseas home mission workers. It shows what General Budget dollars accomplish in this section of the Lord's great harvest field.

"We are in the midst of an interesting Bible school at Kailua. Last week the attendance averaged 110. We are so pleased with the group of intermediates that are coming. Many of our teenagers have found the Lord in recent weeks. . . .

"Jacob Park, a pure Korean boy, age twenty, received his local minister's license this morning. He was saved in November, later sanctified, and has felt definitely that the Lord's will for him is to preach. He is leaving September 4 to enroll in Pasadena. He has been such a blessing to our other young people.

"Four Japanese girls are to be baptized and join the church tonight. . . . They are all from Buddhist homes and have taken a definite stand for Christianity at home. . . . All four are helping in Bible school and are planning to go to Youth Camp, August 19-24.

"Mentioning camp prompts me to tell you that between forty and fifty campers are going from Kailua. . . . Enthusiasm is high and everyone is anxious for camp to start."

*Signed:* KATHRYN MEADOWS

**Remember November 24 . . . Give Thankfully!**

whose aim is to bring the man and the mind to the light and liberty and life of the gospel.

Said Luther, "I have therefore resolved to stake upon this cause all my dominions, my friends, my body and my blood, my life and soul."

At half-past two on Thursday morning, February 18, 1546, Martin and Paul, Luther's sons, stood by the bed of the dying man who three times in dying breath said, "'God so loved the world, that he gave his only begotten Son'—'Father, into thy hands I commend my spirit.'"

Luther's life seemed constantly to speak the truth that others felt but feared to voice.

*Still echo in the hearts of men  
The words that Thou hast spoken.  
No forge of hell can weld again  
The fetters Thou hast broken (Selected).*



# What I Believe About Prayer

By Clarice Jackson

THE STORY IS TOLD OF A BOY, LONG ago, named Aladdin, who came into possession of a wonderful lamp which, when rubbed, brought forth a genie who was able to fulfill all of Aladdin's wishes. It was a power which brought fortune, fame, and a feeling of well-being to Aladdin, but because he was careless and indifferent he nearly lost it.

Many people today are looking for a magic lamp to fulfill all their desires. They think they have found it when they discover prayer. But carelessness and improper use of prayer, together with misunderstanding and misdirected motive, can mar this precious treasure. Prayer is not a magic lamp.

I believe in prayer as a product of the Spirit. It reaches to the very depths of our being. Every man has a desire to commune with God, and prayer is the channel through which it is achieved.

There are many views on the procedure of prayer and the ethics of praying. But there is a universal agreement that prayer is the outpouring of one's heart to an all-knowing Being. And the people who seem the happiest and the most content are those who have made a personal peace with God.

For centuries men have used prayer as a "court of last resort" when it should have a vital place in everyday living. It has been said that prayer is used when all else has failed. Certainly it is good to pray under dire circumstances, but it is also wise to make prayer a daily habit. Prayer is not a gimmick to conform to certain words or patterns, but an expression of confidence in God as Father in the same way as a child expresses confidence in his father.

Men's sons do not make demands of a good father; neither do they beg for favors. Unless we understand the relationship of God as our Heav-

enly Father, we are likely to mistake begging and demanding through prayer for the asking in prayer for help and guidance. Jesus admonished us to "ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened" (Matthew 7:7-8).

In every life there are periods of doubt, disappointment, and despair. At such a time, children turn to a father for comfort and courage. As adults, our problems mount and become more complex. Often these problems seem greater than we can bear. Prayer is the answer in such a time. But if we have not learned to pray somewhere along the way, we will be at a loss to use it when we are in need.

The conditions of prayer are not limited to petitions for help in difficulties, though requests make up a large part of praying. Praise and thanksgiving are important in the making of prayer. Ungratefulness is a deep sin against God. But the first reason for prayer is to make spiritual contact with God. Man finds moral and spiritual cleansing through prayer. We are told that the guilt feelings a man possesses can lead to serious mental illness. Psychologists and medical men often prescribe a sound program of spiritual guidance to cure their patients.

Those who are followers of Christ have experienced a new birth and have become "sons of God." As sons they are expected to commune with the Father. As a child has faith that his earthly father can care for him and meet his needs, so the Christian goes to God believing that his need will be fulfilled. Jesus told His disciples, "Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mark 11:24).

But in the next statement, Jesus laid down a requirement. He said, "And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses" (Mark 11:25).

So we see that prayer is based on a requirement of man's relation to man. Unwillingness to forgive is a sin against oneself. The need for cleanliness of heart was a requirement that God made of His people long before Jesus taught. The Psalmist

**One who does not believe in foreign missions does not believe in the Golden Text of the Bible. Does your love reach to the uttermost parts of the world? If so, you will bring a great love gift in the Thanksgiving Offering, November 24.—Ray Hance.**



said, "If I regard iniquity in my heart, the Lord will not hear me" (Psalms 66:18).

The attitude in which we make our requests determines the answer that we can expect. Selfishness is a characteristic of the natural man and is unbecoming in the conduct of Christians, but it is ever present with us. It shrouds the splendor of the Christian life and hinders spiritual growth. James wrote to his fellow Christians, "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts" (James 4:3).

But mere words and wishes do not make a prayer. Prayer is a contact with God born of one's feelings and needs. One can "feel" the presence of God in many ways. It is not for one to describe to another the way to commune with God. It is a matter between each person and God. But this is certain: Prayer is always answered. The answer may be, "Yes," "No," or, "Wait awhile," but the answer comes when terms are met.

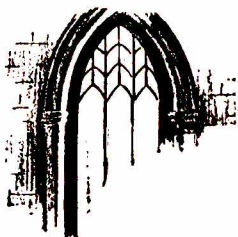
Prayer is like a little child talking to his father. A child may make a request that the father does not grant because circumstances will not warrant it. The father can see ahead and know that his child's request would not be best for him if it were granted. God can see into the future and know the things we think are of vital importance to us are not the



**Rev. and Mrs. Natalio Costa, pastors in northern Argentina. This is a remote and difficult section—a relatively new Nazarene mission. Pray for our work in Latin America and in the other thirty-two foreign mission areas around the world. When you make your "thank" offering November 24, GIVE as God prompts!**

best for us. We must become "as little children" in our relationship with God.

If we are to enjoy fellowship with God and possess the power of prayer, we must outgrow the "magic lamp" idea and accept the responsibilities as "sons of God."



## "I Am the Door"

**By W. DON ADAMS**

*Pastor, Kalispell, Montana*

THE APOSTLE JOHN ON THE ISLE OF Patmos recorded the message of the Lord unto the church at Philadelphia in which He said, "Behold, I have set before thee an open door, and no man can shut it" (Revelation 3:8).

It was this same Lord, while speaking to the critical, self-righteous, disbelieving Pharisees, who declared: "I am the door." He was saying that He was the only passageway through the impenetrable wall of sin which separates humanity from almighty God. He is Priest, Sacrifice, and Altar. He alone is the propitiation for our sins. He alone, by the blood of His cross, made possible the reconciliation between God and lost mankind. By His name, and His alone, must we be saved from eternal severance from God.

He is the Door. He is that Door of which He spoke when He said, "Behold, I have set before thee an open door, and no man can shut it." The door of salvation through Jesus Christ is wide open, for His call to us today is, "Come unto me,

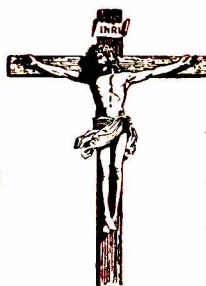
all ye that labour and are heavy laden" (Matthew 11:28), and again, "Him that cometh to me I will in no wise cast out" (John 6:37).

Yes, the door of God's forgiveness through Jesus Christ is wide open and no force can close it, be it that of an ecclesiastical potentate or a governmental dictator. Even the devil himself cannot close to you the door into God's presence if you truly want to break the sin barrier and stand with your soul washed clean of the stain of sin in the very presence of almighty God.

Aren't you tired of sin? Tired of the load, the guilt, the discouragement, the futile striving for satisfaction? Listen, the door is wide open. Why don't you admit to Him your need, your inability, your lostness and walk through the door of His great love out into the sunshine of God's smile—out into life eternal begun here and now? Jesus said, "I am the door: by me if any man enter in, he shall be saved, . . . and find pasture" (John 10:9).



# GUILTLESS



He  
My Guilt  
Bore

By E. W. LAWRENCE *London, England*

CHARLES HADDON SPURGEON SAID HIS entire theological outlook could be summed up in the four words "*Christ died for me.*" "*My sin,*" he said again, "*made it necessary for the Son of God to die.*" Those words bring to the fore the cardinal doctrine of our most holy faith, the Saviour's atoning death. What the keystone is to the arch in our material structures, that the atonement is to evangelical theology.

There are many different theories or interpretations of the atonement and every student of theology comes up against them. They are outlined in all the standard handbooks of doctrine: the governmental, penal, substitutionary, ransom, etc.

Legal terms, however, are inadequate to express this supreme religious experience, that of the reconciliation of the penitent sinner to his God and Creator. All theories of the atonement must of necessity be imperfect and inadequate because of the limitations of the human mind. The Saviour's death has bearings, relationships, and meanings that transcend far and away our powers of thought.

And even in our evangelical circles we have not always been able to agree on our theories. "The keepers of the New Testament faith have never been in total agreement with respect to theories of the atonement, that is, as to *how* the death of Christ stands related to man's redemption from the guilt and thralldom of sin," says Paul S. Rees, in his *Stir Up the Gift*. He speaks of four "approaches" to the matter: the animal-sacrifice approach, the satisfaction-and-propitiation approach, the law-court approach, and the ransom-of-the-slave approach. "Common to them all," he adds, "is the evangelical insistence that the atoning death of Christ, in some objective way, provides for the removal of those barriers that stand so relentlessly between a holy God and sinful men."

Evangelicals may not be experts on theories, but they know from their own inner hearts' experience that *God commendeth his love toward us, in that, while we were yet sinners, Christ died for us* (Romans 5:8). Again, *God was in Christ, reconciling the world unto himself* (II Corinthians 5:19).

As the Lord Jesus hung upon the tree, He asked a question of His Father, "My God, my God, why

hast thou forsaken me?" Now those words reveal a mystery, and also represent a mystery in revelation. "To these words," says Dr. G. Campbell Morgan, in his classic volume *The Crises of the Christ*, "we turn for a theory of the atonement, only to discover that theorizing is impossible." The Lord Jesus asked that question "that men may know how much there is that may not be known" by us mortals on this side.

"When I am asked for a theory of the atonement," Dr. Morgan says again, "I ever reply that in the midst of the mighty movement, the Lord himself asked 'why?' and if He asked the question, I dare not imagine that I can explain the deep central verities of His mystery of pain."

Samuel Chadwick touches on the matter in his *Gospel of the Cross*. He says it is "entirely a matter of revelation." And there is no other source of revelation apart from the Scriptures. *Christ died for our sins according to the scriptures*, and Mr. Chadwick's volume contains one chapter that does nothing more than quote verse after verse from the inspired Word. "Whether as regards the truths

## The Wonders of the Word

The Pony Express was a thrilling episode in early American history. It ran from St. Joseph, Missouri, to Sacramento, California—1,900 miles. The trip was made in ten days. Forty men, each riding fifty miles a day, dashed in either direction, using five hundred of the best horses the West could afford.

To conserve weight, clothing was very light, saddles were very small and light, no weapons were carried. The horses wore small shoes or none at all. The mail pouches were small and flat. Letters had to be written on thin paper—postage was \$5.00 an ounce. But each rider carried a Bible. It was presented to him when he joined and he carried it despite all these weight precautions. Why? Because the Bible was **STANDARD EQUIPMENT**—God was important in those frontier days.

**NAZARENE PUBLISHING HOUSE**



it embodies, the principles on which it rests, or the ends to which it is conducive," says another writer, "we have no reliable means of information beyond what God has given us in His Word."

And what say the Scriptures? "Christ died for our sins according to the scriptures" (I Corinthians 15:3). "God so loved the world, that he gave his only begotten Son" (John 3:16). This makes it far more personal, "The Son of God, who loved me, and gave himself for me" (Galatians 2:20). Here is perhaps the greatest definition of Christ's atonement in the Bible, "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (II Corinthians 5:21). "Christ died for the ungodly" (Romans 5:6). "He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world" (I John 2:2). Then there are those wonderful words of the Saviour himself, "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Mark 10:45). "Christ Jesus . . . gave himself a ransom for all," says Paul (I Timothy 2:5-6). Then Peter states, "Redeemed . . . with the precious blood of Christ, as of a lamb without blemish and without spot" (I Peter 1:18-19). We could go on, but not in this article.

Christ died for our sins, and for us individually, that He might deliver us from our sins, from their guilt, condemnation, bondage, power, presence, etc. He died to bring us to God. That, Peter said in effect, is why He, the Righteous One, suffered for the sins of us, the unrighteous ones (see I Peter 3:18).

He died for me. He took my place. Every penitent believer can declare that without fear of apology. Each of us can say that "the son of God . . . loved me, and gave himself for *me*." Bishop Butler, Anglican bishop in England during Wesley's day, fell into a great depression in his dying moments. "Chaplain," he said, "where shall I find hope? Where shall I find a solid resting place for my poor feet?"

"My Lord Bishop," said the chaplain, "Jesus died for *you*."

"How shall I know that He died for *me*?" the bishop asked again.

And the chaplain replied, quoting the scripture, "Him that cometh to me I will in no wise cast out."

"That is just what I want," said the dying man.

Handly Moule, saintly bishop of Durham, England, had a long illness before his home-call, and someone suggested that during the long waiting days he might be meditating upon some new work of scholarship. "No," said Handly Moule, "I am coming back from all my studies to remember *that Jesus died for me*."

In a recent message, Dr. C. W. Butler, of Detroit, maintained that to say Christ paid the *penalty* due to our sins in His body on the tree tends to bring

## NEWS in PICTURE

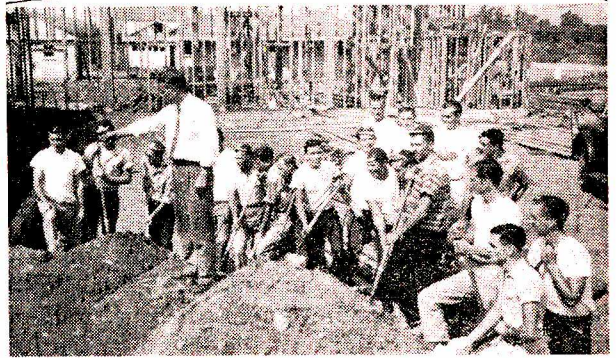


Photo: Courtesy Pomona (Calif.) "Progress-Bulletin"

**"RIGHT OVER THERE."** Rev. Jack Messer, of the Valley Center Church of the Nazarene, shows where he'd like the dirt moved as a slave labor crew prepares to go into action on the new church. The work gang is composed of freshmen from Pasadena College who were brought to the church site to work as part of their initiation.

in a "commercial view of the atonement." By His unspeakable and immeasurable sufferings the Lord Jesus was a perfect Offering under the law for sin. But He did not really bear literally an exact equivalent of the pain that all those for whom He died would have suffered had they gone into an eternal torment. "What He did do," says Dr. Butler, "was to offer a sacrifice under the law so perfect in its quality and so infinite in its extent that the righteousness of the law was filled full by that which He was and that which He did; and the righteousness of God was, by His perfect work, manifested and revealed. "This sacrifice on His part," he continued, "renders all men savable from the divine standpoint, but on conditions which the receiving subject of His grace must, of his own free will and accord, meet. It was a provision for the *settlement of the sin account of all men, but it was not a collection of the debt of the individual sinner. His death was an acquittal for none, but a gracious and perfect provision for all.*"

**We who are Christians are made "kings and priests unto God." In the face of opposition from the world are we acting as cringing cowards? Are we afraid to stand up for what is right? Or are we acting as kings, and thus commanding the respect of all who watch our lives? Lord, make us kingly representatives of the King of Kings!—Ralph Earle.**



# "I Am So Thankful for the Ivy on the Wall"

I CROSSED A CITY PARK TO CALL ON AN invalid. As I came in out of the bright sunlight the room seemed dark and dismal indeed, with its one window opposite the rough brick wall of the next building, with only the walk between for service and ventilation. But someone had planted ivy in this small space, which had crept high enough to be seen. This, with the changing shadows as the sun rose and set in the heavens, was all of the outside world she was permitted to enjoy; this was long before television. During the visit, however, this thankful soul in a body racked with pain expressed herself by saying, "I am so thankful for the ivy on the wall."

This expression of gratitude coming from one with so little to be thankful for smote me so that

By JESSIE WHITESIDE FINKS

I have never forgotten it. A little while before, I had stopped in my walk to enjoy the playing fountain, but I had not thought to thank my Heavenly Father for eyes to see this lovely sight and ears to hear the music of the waterfall. I had passed by numerous beds of blooming flowers in a riot of colors arranged in formal designs, but I did not say, "Thank You, Father, for all this joy of color and the painstaking labor of faithful hands that made this beauty possible for me." I enjoyed the walk across the park in the fresh air and the feel of the grass-covered earth beneath my feet, a rest from the city pavements, but I did not once say, "Father, I thank You. I am so glad that I do not have to enjoy these blessings from a wheel chair, on crutches, or even with the use of a cane."

I would not have you think I was a thankless Christian, for I was not. I did thank God for His blessings, but left it to my regular prayer time or special occasions. I know at the Thanksgiving season, along with other Christians, I carefully thought on all the blessings of the year and did thank God with all the sincerity of my heart. My neglect was rather that I was thoughtless. But this remark from one shut away from the blessings that were mine did something to me; and though many years have passed since the above incident, I have never forgotten. And with the years, because of it I have learned to say, "Thank You, Father," often through the day. And, strangely so, I find thanksgiving continually welling up in my heart seeking expression.

We can always find something to be thankful for if we but look about us. It means much to have a thankful heart which, like a magnet, draws the gold of everyday living to our attention. It enables us to rejoice in our little blessings, and, when life is dark, to look for the light which the shadow proves.

I commend this practice to every Christian, knowing what it has done for me. One soon finds that to pray without ceasing is easy with a fountain of gratitude in the soul. Our thanks need not be audible at all times, for our Heavenly Father is

## MY HEART IS TAUGHT

By KATHRYN BLACKBURN PECK

*No earthly night, however dark and long,  
Can hold the dawn from breaking clear and fair  
With jewel tones and thrushes' morning song,  
And sighing breezes, gentle as a prayer,  
No winter ever holds in icy sway  
The frozen world so fast but merry spring  
Sends all the fountains leaping on their way,  
And sets the forest glades to blossoming,  
And thus my heart is taught this further truth:  
That sorrows, too, and pain will pass away,  
As petulance and turbulence of youth  
Must yield to wisdom's calm and placid day,  
And when the night that we call death shall fall,  
Obscuring all that now we hold most dear,  
'Twill usher in the brightest morn of all,  
And we shall see at last, without a tear,  
That nothing's wasted. All the lessons learned  
Must serve an end in God's economy;  
Our service here, with added talents earned,  
Will work His purpose through eternity.  
There shall the wise ones know His kind caress,  
Forgetting all the storms that went before;  
And those who win the lost to righteousness  
Shall shine like beacon stars forevermore!*



indeed "nearer than hands or feet"; but I find it is better so, when circumstances permit, and especially for any who may be hesitant in prayer. Soon they will find it easy to speak to their Heavenly Father about all the problems of life in childlike faith.

At the Thanksgiving season, when we of America have so much for which to be grateful, let us return our thanks to the Giver of every good and perfect gift and the bounties which are ours. But every day of our lives let us not forget to thank Him for the little blessings which we take for granted and which are ours every day—our "ivy on the wall."

## Omnipotent and Kind

By FLETCHER GALLOWAY

*God put the finish on a billion new worlds.*

*Then He turned, when He heard me call.*

*Blazing suns moved on. Stars encircled their trails.*

*But I stood embattled, with my back to the wall.*

*"What is it, My child?" Omnipotence speaks!*

*'Twas the same voice that stilled the storm!*

*His arms stretched wide to one who shelter seeks.*

*I saw nail scars and my heart grew warm.*

### A Tribute to "Mother Cole"

Since words are feeble and inadequate, there are no adjectives that can do justice as descriptive of Mrs. Agnes Cole, mother of Elizabeth. No church, of any generation, ever sent forth a truer missionary than our own Elizabeth Cole, who works among the Swazi lepers. In their language, "She is the Beatitudes walking around." Ostensibly, this is the effect of God long enthroned in her life, which makes Elizabeth so like her Master.

However, this earthen vessel was trained and conditioned by the life and teachings of one of the most unusual mothers I have ever met. I was in Billings, Montana, First Church three years ago for a revival meeting, and was honored beyond my deserts by being entertained in the home of Mother Cole—her special request.

What a time we had! Our fellowship was sweet and sacred, for she *loved God*. We laughed frequently and heartily; she possessed, I do believe, the most wholesome wit I have yet encountered. I often forgot to eat as I listened, spellbound, while she related happenings of their homesteading days on the plains of Montana. She was a rare storyteller! Her supply of breath-taking incidents seemed endless and each one left me feeling, What a pity that these could not be put into book form!

The meals I enjoyed were delicious.

The abundance of vegetables came from her own garden. A Nimrod son had placed a generous supply of antelope in her locker. I have yet to find one who can cook antelope steak as Mother Cole could. Her hands were capable and her spirit young, although she was then several years past the fourscore mark.

Last May, First Church Billings, pastored by Rev. Murray Pallett, chose Mrs. Cole as "Mother of the Year." A wise choice, for all the qualities of true nobility and greatness were hers. She was escorted into the special service in her honor by two of her sons. All the children who are in the States were there to sit with their mother.

For months she held on to the brittle thread of life. Hope alone kept her there—she longed to see her missionary. But on August 3 the frail thread snapped and she went to be with Jesus and the redeemed, among whom she has already found many whom Elizabeth, by the grace of God, has sent on from our beloved Africa. It was Christlike to bear the loneliness and to suffer the self-denial; yonder she has found everlasting treasures. It is my prayer that there may be additional souls, as special compensation to mother and daughter who were not privileged to enjoy that last coveted earthly meeting.

Good-by, dear Mother Cole. Linger near the Eastern Gate—we are coming, by grace divine, and we'll meet you in the morning, so near to dawn!—FAIRY CHISM, former missionary to Africa.



## Two Sinners Prayed! (Luke 18:10-14)

Two sinners prayed! They prayed in the same place—the Temple. They prayed at the same time —“Two men went up into the temple to pray.” One of them was a Pharisee. This means that he belonged to the strictest religious sect of the Jews. The other one was a publican, a petty tax collector for the Roman authorities who was despised by his fellow Jews because he served a heathen government and “squeezed all that he could from the people.” The publicans were classed with sinners.

These two men prayed *to God*; they didn't come to God through any human mediator. They came directly to Him. This is a privilege which the Reformation emphasized. Every man has a right to come to God on his own behalf. It is all right to have other men pray for him, but none of them can in any sense be a mediator. If a sinner finds God, he must talk to God himself about his need, either by word of mouth or the outcry of his heart, and usually by both. These two men prayed *to God*.

“The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess” (Luke 18: 11-12). What he said may have been true, but he was still a sinner and needed to be forgiven, or justified, by an act of divine grace. The mere fact that he took credit for what he was doing, for the goodness he manifested, is proof that he was filled with sinful pride. He hadn't even learned the ABC's of humility, which is always essential to genuine salvation. Nothing blocks the way to God more quickly than pride.

How different were the manner and prayer of the publican! He, “standing afar off, would not

lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner” (v. 13). He had nothing good to offer; there was no pride manifested in his approach to God. He came in humility, realizing that all his help must come from God.

The conclusion of the whole matter, as Jesus tells us in this brief parable, was that the publican “went down to his house justified,” while the Pharisee did not. The publican went home with his sins forgiven, the heavy load gone, while the Pharisee had found no relief. The publican came in humility, confessing his need, and his prayer was answered; the Pharisee came in pride, advertising his own goodness, and God did not respond.

## Editorials

Also, let us remember in connection with this parable that “justification by faith” is a direct gift from the hand of God. We owe much to Martin Luther and the Reformation for reviving this teaching of the New Testament. These two men were both seeking for justification by faith; one of them found it, while the other went away disappointed. It is just as possible today for the repentant, confessing sinner to be saved from his sins as it was in the time of Christ or the Reformation. Anywhere that a sinner meets God honestly and with humility, with a realization of his need and a readiness to admit it, he can find peace with God—his sins will all be forgiven.

## The Holy Bible

The Bible is the holy Book. Perhaps no word can better describe it than “holy.” It is holy because it was inspired by a holy God. In other words, it was given to us by a holy God—a God who is all-good, who is completely free from sinning and sinfulness.

Isaiah speaks of Him who inspired the Bible as the “Holy One of Israel.” Also, in Isaiah, the seraphim praise God with these words: “Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory.” Further, in Revelation, the four living creatures “rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come” (Revelation 4:8). The Bible is a holy Book because it was given

**The Senate has boosted the State Department's “presentation allowance” to \$1,000,000, a fund into which the State Department and United States diplomats dip for entertainment expense. Congressmen, giving it the name “whiskey allowance,” estimated that only about \$5,000 goes to buy flowers and wreaths, etc. The new total is more than double the \$475,000 allotted in 1954. —The Sunday Guardian, May-June-July-August, 1957.**



by a holy God. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (II Timothy 3: 16-17).

The Bible is a holy Book because its central message is about a holy Person, Jesus Christ. He came to earth and lived among men, but He never sinned. He was tempted in all points like as we are, and yet was without sin. No man ever convicted Him of sin. Even Pilate said, "I find no fault in this man." The Bible is a holy Book because from its first to its last page it concentrates on the coming and/or the living Christ who knew no sin.

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**STEPHEN S. WHITE**

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The Bible is a holy Book because the purpose of the truth which is given there is to make men holy. The first step in the plan of salvation was to free men from the guilt of their sins, their actual transgressions, their wrong deeds. Jesus came to seek and to save the lost. He is not mentioned in the Parable of the Prodigal Son, but the whole teaching of the Bible places Him in it. He is the One who made the love of God concrete, who brought it down to earth and placed it within reach of sinful man. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). Jesus himself said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matthew 11:28). But the forgiveness of sins does not encompass all of the plan of salvation. God forgives men's sins that He may cleanse their hearts. Jesus loved the Church "and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy . . ." (Ephesians 5:25-27). Again, Jesus, "that he might sanctify the people with his own blood, suffered without the gate" (Hebrews 13: 12). His death was not only to make the forgiveness of sins possible, but also to place freedom from sin within the reach of all men. God, knowing this, commanded, "Be ye holy; for I am holy" (I Peter 1:15). The Bible is a holy Book because

the purpose of its message is to bring man into the state of holiness.

For millions of people, the Word of God, the holy Book, has become a lamp unto their feet and a light unto their pathway. They have loved it, they have lived in accordance with it, and they have died triumphantly in its light. Its teachings have been the Bread of Life to them. This Book is for them, truly, the holy Bible.

## **Just a Blade of Crab Grass!**

I was mowing my lawn some weeks ago. Plenty of crab grass was mixed with the bluegrass. Suddenly the mower stopped; it ran down in a second or two. I knew the gasoline hadn't given out, for I had recently filled the tank. Besides, the mower was new and had never quit on me like that before.

After examining the mower carefully I found the cause of the trouble. A wide, thin piece of crab grass had grounded the circuit. It was lying across the gap which when closed had always stopped the machine for me. I proved that this was the cause by removing the blade of crab grass and starting the machine again. It worked as usual. Soon the mower stopped a second time. I looked and saw at once that the circuit had been grounded by another blade of crab grass.

Some little thing can ground the circuit between you and God, can cut off your proper contact with Him. I remember that my oldest sister, who was a faithful member of the Methodist church, talked to me several years before her death about an experience she had. She was not a preacher and had not had all the training and experience that had been mine in religious things. Still she no doubt had been converted and knew God. She said, "You know, I awakened one day to the fact that I wasn't getting my prayers through to God as I had been. Something was hindering me in my prayer life." As she went on with the story, she declared, "I examined my heart and sought for what might have happened, and this was the revelation which came to me. I discovered that a little ill feeling toward a certain person had crept into my heart. Up until that time I had been, so far as I knew, unconscious of it; but now I knew it was there—a little bit of a 'cool' attitude toward a neighbor who had not treated me just as she should." Then my sister added, "I knew at once that was the reason I was not getting my prayers through to God."

She cleared the matter up at once. In other words, she took the blade of "crab grass"—just a little thing—away. Then everything was all right between her and God.

Just a little thing, a little ill feeling toward someone, a little neglect of duty, a little participation in that which is questionable will ground the circuit and leave you out of touch with God.



## A Prayer

# to Live Above the Fog

OUR HEAVENLY FATHER, HELP US TO be as the writer of whom it was said, "This man is constantly on top of his material. It did not get the best of him." It is easy to be mastered by conditions and circumstances, and permit them to crush out the highest values. Help us, we pray, to seek to make a life rather than just a living. Keep us close to other people in our thinking and acting.

We pray that we may forget our own selfish interests, and let ourselves go with a self-abandon. May we build on qualities that endure. Grant us the power to know Thy truth. Will Rogers of Oklahoma used to say, "I am only funny with ideas. Give me the truth and I will exaggerate it and make it funny." Help us to remember it is truth that makes us free. We stake all on this foundation. Help us to be immersed in it.

Help us to run our race with honor and integrity. Cleanse us from all pretense and hypocrisy, and every form of evil. Give us the strength to meet every obstacle with hope and victory. We claim Thy promise that we are never to be left desolate. Keep dimness of soul away. Give us the courage to live manfully, victoriously. Save us from ever thinking little thoughts. Strengthen us for endurance, and keep us from fainting by the wayside. May we never be guilty of unchristian attitudes. May our tongues be ruled by the law of kindness.

By A. S. LONDON, *Sunday School Evangelist*

It is said that the test of a vocation is the love of the drudgery it requires. We pray that we will endure, without complaint, when drudgery crosses our pathway. Save us from shameful retreat when we should stand firm for truth and right.

Open our eyes, blessed Christ, that we may know that God's plans, like lilies pure and white, unfold. Help us to be patient under test, and not go to pieces when the road is rough and rugged. Make us brave when in danger, and to trust Thy divine providence and not be afraid. Watch over our goings out and our comings in. We thank Thee for Thy healing balm. "The feet that wait for God are soonest at the goal."

"Shepherd of tender youth, ever be Thou our Guide, our Staff, our Song." God of our fathers, reveal to us the way our feet should go, and lead us despite pain and suffering. May we "not be afraid for the terror by night; nor for the arrow that flieth by day."

We pray, make us—

*Men whom the spoils of office cannot buy;  
Men who possess opinions and a will;*

*Men who have honor; men who will not lie;*

*Tall men, sun-crowned, who live above the fog  
In public duty and in private thinking.  
Amen!*

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## RECLAMATION

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*I saw the Prodigal Son, today,  
Shuffle along in rags . . .  
Dogged, his face set straight ahead,  
Drawn by his need of warmth and bread!*

*I saw the Father, in love today,  
Run down forgiveness' road:  
No beggar's grime, no tempter's art  
Had power to keep these two apart.*

*I wept with joy at their meeting, there,  
Locked in a fond embrace—  
The beggar now so free and clean . . .  
His robe the whitest ever seen.*

*I heard the heavenly bells peal out,  
As white-robed angels sang:  
The truant lad, restored to grace,  
The light of peace upon his face.*

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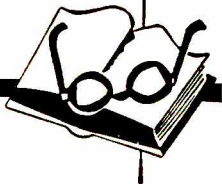
By MAGGIE CULVER FRY

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## The Sunday School Lesson

MELZA H.  
BROWN



Topic for  
November 3:

### The Spirit of Christian Worship

SCRIPTURE: I Corinthians II (Printed: I Corinthians 11:20-34)

GOLDEN TEXT: *Let a man examine himself, and so let him eat of that bread, and drink of that cup* (I Corinthians 11:28).

The spirit of Christian worship is more important than the form. Various forms of worship are observed by different Christian groups. However, the benefit derived from the worship is not determined by the form but rather by the spirit. A ritualistic service may be formal and void of the true spirit of worship but an informal service with no order may be as void of the spirit, and the latter is worse than the former.

The spirit of Christian worship should always be that of humility. Surely as sinners saved by grace, we have nothing whereof to be proud. God is no respecter of persons; we are all on equality at the Lord's house and at the Lord's table. We all partake of the same bread and the same wine, emblems of the one Lord's death in our behalf. The lack of this spirit was condemned by Paul in the first verses of our lesson

text. The love feast of the Early Church had degenerated into a selfish, unholy gathering for physical satisfaction rather than holy fellowship.

The spirit of sincerity is also essential for true Christian worship. Veneer or pretense is so worthless in the Christian Church. The worshiper receives no benefit unless there is sincerity; and God is not deceived, for He looketh upon the heart. Thus Paul admonishes, "Let a man examine himself." The individual must prepare his own heart through the means of divine grace for partaking of true Christian worship.

Above all else there needs to be the spirit of reverence in Christian worship. How can we come lightly, carelessly, or nonchalantly into the presence of the almighty God or partake of the emblems of our Lord's death without a holy reverence? Without this holy reverence, worship can degenerate into an entertainment or mere promotional activity.

The Lord's Supper, or the Communion, is the most holy sacrament and is to be observed as a memorial. It is a gospel message in drama. We come together, we give thanks, we remember our Lord's death, we confess our faith, we renew our spiritual covenant, we look forward to His coming again, all in the observing of this sacrament.

The Lord promises either a blessing or a judgment in the partaking, and the results are determined by the spirit of the worshiper.

May we pray: Lord, make this service, which You instituted on that memorable night, a greater and richer experience to each of us, we do ask humbly in Jesus' name. Amen.

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## Okinawa

Last Friday we had our first street meeting near Brother Higuchi's home, where we have been having Sunday school. There were over three hundred present. The result in our Sunday school the next Sunday was quite evident, for we had about a 50 per cent increase.

We appreciate your prayers as God leads in the foundation work in Okinawa. —DOYLE SHEPHERD, Okinawa.

## Lorraine Mission

We are in the midst of the season of evangelism here at Lorraine. It began with the camp meeting in May. Since then we have been holding tent meetings. The first was near the village of Chief Sekororo. This past year the Lord has opened the door for us to work there. The chief attended some of the meetings. God touched his heart, and he said, "I would like to be saved but I don't know how." He is an alcoholic, with many wives, and bound by many evil heathen customs. Help us pray for him.

There followed several other meetings in surrounding villages. At Butswana, when the Alabaster church was dedicated a few years ago, one man was drunk and made such a disturbance he had to be put outside. At our tent meeting this year, this man and his wife were baptized on the Sunday that Mrs. Chapman was with us. His two daughters are also Christians now, and they help to make the nucleus of the church in that place. The church was filled nightly and many prayed for the need in their hearts.

At Mabins the enemy has fought hard for many years. Much kraal visiting was done during the meetings. An old woman said she was tired of heathen worship and wants to find the way of peace. An old man also prayed earnestly for salvation.

Last week the quarterly meeting of the baPedi group, which includes the mission stations of Naboomspruit, Blouberg, The Downs, Thabeng, and Lorraine, was held here. God met with this group of missionaries and national workers for these few days of prayer and conference. The month of August was made a month of special prayer at all the stations and outstations, ending with three days of evangelistic services at each place.—L. E. DAYHOFF, Africa.

## Report from Barbados

We have just concluded a successful two weeks' vacation Bible school at our Bankhall church. There has been an average of 110 present and it was a joy to see some of the older children give their hearts to the Lord. On the final night when the parents were invited the church was packed with 235 inside and a good number standing outside. All ap-



## New Arrivals in Trinidad

Greetings from Trinidad! We have arrived safely in Trinidad and are getting settled. How grateful we are to God and the Church of the Nazarene for the privilege of serving here! Truly we serve a great God and a wonderful church.

We sailed early Wednesday morning, July 17. We arrived in Port of Spain, Trinidad, on Monday, July 29, after an unexpected stopover at the little country of Surinam while the ship picked up a shipment. You can imagine the thrill we received when all the missionaries

### REMISS REHFELDT, Secretary

came out to the ship on the motor launches carrying the customs and immigration officials. How we appreciate the way these busy missionaries took time out from their multitudinous duties to help us feel at home and to get unpacked and through customs!

We love Trinidad already. The people are fine, the work is a great challenge, the harvest fields are white. We have had a little taste of the real work by participating in the vacation Bible school held at the St. James church the first two weeks in August. There were 417 enrolled and 16 teachers to carry the load. It was a rich experience.—RUSSELL BRUNT.



preciated the teaching, training, and talented work that had been accomplished in such a short time.

Three organized Christian Service Training classes have had an average attendance of fifty. Organized training seems to have been one of their weak points, so we are praying and trusting that this new venture will prove a big asset to our churches in the future.

Our pastors' class has been changed from a weekly study class to a home study work plan and a meeting once a month together. It is proving very beneficial, with an average attendance at the monthly meetings of between fifteen and twenty. They show quite a keen interest, but need encouraging, as many have not availed themselves of the opportunity to improve their ministry through the classwork before.

Revival services were held at the tabernacle early in September. We had from 350 to 500 there every night. Other churches have been having local revivals also, with good results.—ROBERT BROWN, Barbados.

# HOME MISSIONS

NEW CHURCHES OVERSEAS FIELDS CHURCH EXTENSION MINORITY GROUPS IN U.S.

ROY F. SMEE, Secretary

## Caravans in New Zealand

The Nazarene Caravan programs for boys and girls is actively operated in New Zealand under the leadership of Mrs. Dorothy S. Griffith, who is acting as New Zealand director. The first induction service in the Auckland church was very impressive. Against background scenery of a desert and mountain sunset, four covered wagons of pioneer days slowly moved across the platform. The story of the origin and growth of Nazarene Caravans was told while the boys and girls sat around a campfire. First awards were given to twelve boys and girls who had completed the necessary requirements, in a beautiful candlelight ceremony.

## Revival in Australia College Church

"Recently we concluded a very fruitful revival campaign in the College Church in Sydney with our district superintendent, Rev. Albert Berg, as evangelist. We had excellent attendance in every service with many new people from the neighborhood and very wide interest being shown. For weeks in advance students and staff visited in the homes of the people telling them about the coming series and leaving suitable literature. During the campaign itself all classes were discontinued, so that students could get their work duties done in the morning in time for a special prayer

## Servicemen's Corner



### Fort Hamilton, Brooklyn, New York

"I am being discharged from the army today, thus completing two interesting and valuable years of my life. But they have been long years and it will be wonderful to get back in a normal way of life. God has been very good and very near to me during these two years and He has blessed me far beyond my expectations. He has led and protected in a marvelous way, for I have been extremely fortunate in every way while serving Uncle Sam.

"I can never cease thanking God for my church and its support of her servicemen. It is impossible to express all of my gratitude for the literature you have sent me. Thank you so much. I have been stationed near Churches of the Nazarene all the time and have found each to be a home away from home. Thank God for His good people. They are the same kind, loving people everywhere.

"As I continue my preparation for my chosen lifework, I will be ever grateful to God for His keeping grace and to the church for its faithfulness. I have kept true to the Lord these two years although the going has been rough and discouraging at times. However, I know I am much stronger spiritually and otherwise, and am only determined more than ever to live my life for Him. He is my personal Saviour and Sancti-

fier. Thanks again for remembering me so faithfully.—MARION L. SNOWBARGER."

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### Clovis AFB, New Mexico

"I praise my Lord tonight for saving me, and the ninth of May, He sanctified me. It's sure wonderful to be in His hands doing the things He wants me to do and having a closer look at and hold on Him. I can feel His presence all the time while at work and talking with the fellows. You just couldn't grasp the feeling that I have had lately in doing His will.

"I just pray that the Lord will help me use what little talent I have in reaching out to the many that have not found Christ as their personal Saviour. I have prayed that the Lord will help me grow in grace and my faith in Him will be stronger. I don't ask for the burden on my shoulders to be lightened; I only ask for Christ to weight it a little more, that I may do more for Him than I have ever done for me.

"To the Christian Men's Prayer League, I ask for personal prayer on my behalf.—NAME WITHHELD."

**NAZARENE SERVICEMEN'S COMMISSION**

*Louise W. Gilliland* DIRECTOR



meeting at ten o'clock, followed by the chapel service at eleven. In the afternoons they visited in the community in the interests of the evening service. An additional prayer meeting was held at 7:00 p.m. Such concentration of effort on the part of everyone paid wonderful dividends. The blessing of God was felt in power. There were several sound victories at the altar,

which we believe will be lasting and result not only in the spiritual strengthening of the church but in its numerical increase as well. The warmhearted preaching of the evangelist was appreciated by everyone. The sermons found the people in their need in an interesting and pungent fashion. We praise God for His blessings."—RICHARD S. TAYLOR, *Principal*.

- F. TO ASSIST IN SOUL WINNING
1. Fact of Sin Romans 3:23
  2. Penalty of Sin Romans 6:23
  3. Saviour from Sin Romans 5:8
  4. Remedy for Sin Ephesians 1:7
  5. Repentance of Sin Acts 3:19
  6. Believing for Salvation John 1:12

If you would like a small packet of cards listing these verses, for your study, they may be obtained directly from the Nazarene Publishing House for 15c each set.

PONDER W. GILLILAND

## Selected to Serve

The following have recently been elected, or re-elected, to serve as district youth leaders.

DISTRICT N.Y.P.S. PRESIDENTS:

East Tennessee.....Ray Dunning  
Georgia.....Jack Dell  
Kansas City.....Harold R. Morgan  
Mississippi.....B. W. Downing  
Northern California.....Marlyn Anderson

DISTRICT N.J.S. DIRECTORS:

Georgia.....Mrs. Robert Huff  
Kansas City.....Mrs. Elizabeth Wyss  
Mississippi.....Calvin Privett

PONDER W. GILLILAND  
*Executive Secretary*

## Nazarene Young People's Society and Nazarene Junior Society

### International Institute

More than 700 teen-agers and adult supervisors will be gathering in Estes Park, Colorado, July 15-21, 1958, for the first International Youth Institute in the fifty-year history of our church.

Each district N.Y.P.S. council is responsible for the method of selecting the eight teen-agers from their district to represent that district. There is *one basic requirement* each teen-ager must meet before he can be considered by the district council as a possible representative. He must memorize and quote the thirty-six verses of the Beginner's Course contained in the Topical Scripture Memorization Plan.

You will want to check with your district president as to the other plans for your district, but you should start memorizing these verses immediately.

For your convenience they are listed below. Clip them, carry them, learn them. This is another way to implement our theme, "Workmen with the Word."

#### A. TO STRENGTHEN FAITH

1. The Word I Peter 2:2-3
2. New Life II Corinthians 5:17
3. Witness Revelation 12:11
4. Assurance I John 5:11
5. Obedience Hebrews 5:9
6. Prayer John 16:24

#### B. TO ASSURE VICTORY

1. Forgiveness I John 1:9
2. Temptation I Corinthians 10:13
3. Overcome I John 5:4
4. Reward James 1:12
5. Holy Spirit John 14:26
6. Guidance Proverbs 3:5-6

#### C. TO POINT TO HOLINESS

1. Provided Ephesians 1:4
2. Promised Joel 2:28-29
3. Nature of Inbred Sin Matthew 15:19
4. Need Ephesians 5:17-18
5. Conditions Romans 12:1-2
6. The Life I Peter 1:22

#### D. TO STIMULATE GROWTH

1. Love Galatians 5:22-23
2. Faith II Peter 1:5-8
3. Christlikeness Philippians 1:27

4. Humility James 4:10
5. Fruitfulness John 15:8
6. Joy John 15:11

#### E. TO SEE THE CHRISTIAN'S TASK

1. Soul Winning John 4:35-36
2. Self-denial Matthew 6:33
3. Service Mark 10:43b-44
4. Strength Acts 1:8
5. Warfare Ephesians 6:11
6. Exalt Christ I Corinthians 6:20



Conducted by GRACE RAMQUIST

### Thy Word Is a Lamp—

In the verse, "Thy word is a lamp unto my feet," the Bible is compared to a lamp. The object of the lamp is to give light. Light is needed by those who are in the dark. God tells us that "darkness shall cover the earth, and gross darkness the people."

In the Bible, darkness means ignorance; and when it speaks of the people of the world as being in darkness, it means that they are in ignorance respecting God and heaven and the things which belong to salvation.

What sort of lamp is the Bible?

The Bible is a wonderful lamp.

It is wonderful for the length of time during which it has been shining. Most lamps burn only for a few hours at a time, and then go out. But this lamp has been shining almost six thousand years. It was lighted in the Garden of Eden.

The Bible is wonderful for the distance to which it shines. Most lamps will not shine very far. If you want to see clearly by a lamp, you must go pretty close to it. The lamps on some lighthouses can be seen as far as twenty

or twenty-five miles. Yet even this is a very trifling distance. The Bible shines all the way from heaven to earth. Nobody knows how far it is to heaven. Though we cannot measure the distance, yet in the light of this lamp, we can see into heaven. And not only from heaven to earth does this lamp shine, but from one end of the earth to the other.

The Bible is wonderful for the power with which it shines. God's lamp shines with so much power that no tempest that ever beat, no wind that ever blew has been able to put it out. Satan and wicked men hate this lamp and have tried all they could to stop its shining, but in vain. They have raised storms of fierce persecution; fire, sword, chains and dungeons have been employed to stop men from reading and circulating the Bible, but they have never succeeded.

The Bible has been carried down into the darkest mines, the deepest pits, the foulest dens on the earth, and it has kept on shining there with a clear, steady light till the darkness was dispelled and the impurity removed.

—a cutting from *Rills from the Fountain of Life*

BY REV. RICHARD NEWTON



## For Boys and Girls— Bad Habits Must Not Grow

It is so important for boys and girls to develop good habits while they are young. If they do not listen to the advice of their parents and teachers, they often take on bad habits which follow them all the days of their lives.

There are boys and girls now grown who never did learn to be cheerful and polite. Some never did learn to be obedient and kind. Others never did learn to study and work carefully. When they are grown and in the business and church world, you can always pick out the ones who were boys and girls with bad habits.

When a boy or girl finds he is developing a bad habit, he should immediately set about breaking that habit.

There is an old fable which tells you how important it is to break habits before they are allowed to grow.

Once there was a crocodile. This crocodile lived near the banks of the Nile River. He was huge and fierce. Every time people went near where he lived, he ate them. He ate up the shepherds, the sheep, and all the cows and other animals which strayed near the riverbanks.

Every so often the people of the country would get together and decide on some way to get rid of the mean old crocodile. Whatever they tried did not work, for each time those who tried to get rid of the beast themselves were destroyed.

One day a new meeting was called. As the people were talking and trying their best to find ways to destroy the beast, an ichneumon, which is a very small animal, looks like a lizard, and lives on the eggs of crocodiles, stepped to the center of the crowd.

"I can see you are all greatly troubled," he said. "I am sorry I cannot suggest any way for you to get rid of this crocodile, but if you will listen to me, you will find out how to keep from having other such beasts around here. Although you pay no attention to me, I do more in helping you than any of you realize. The crocodile has its worst enemy in me. I don't eat crocodiles—oh, no, they are much too large. But I do eat crocodile eggs. Every day I destroy at least fifty crocodile eggs and these would have been more crocodiles."

The moral of this little story is told below.

*This fable, dear child, is intended to show*

*The danger of suffering ill habits to grow;*

*For the fault of a week may be conquered, 'tis clear,*

*Much easier than if it went on for a year.*

## the Question box

Conducted

by STEPHEN S. WHITE, Editor

### **Please explain Colossians 2:22.**

Colossians 2:20-22 reads: "Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, (Touch not; taste not; handle not; which all are to perish with the using;) after the commandments and doctrines of men?" Connect these verses with 14, 16-17 in the same chapter. This will help you to understand that those

regulations in the Old Testament which had to do with the ceremonial ordinances have perished with the coming of Christ. They were but shadows of that which was to come—the Christ and His crucifixion. The words, "Touch not; taste not; handle not," in particular refer to the regulations, or ordinances, as to the use of certain meats. They are no longer valid.

### **Please explain Matthew 15:8-11.**

The traditions, or commandments, of men are set over against the commandments of God. The former deal mostly with the external life, while God's teachings place much emphasis upon the condition of the heart, the inner man. His commandments are aimed at the seat of man's trouble. After all, it is that which comes forth from the internal life of a man which is really characteristic of what he is (Matthew 15:11). Out of the heart are the issues of life. The truth of the verses which you want help on is more clearly and fully set forth in Mark 7:1-23. Never-

theless, they are summarized in Matthew 15:7-9: "Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men." It must be remembered that the teachings of Christ in these passages contrast the commandments of men with those of God. This does not mean, however, that God's commandments never set forth standards which have to do with outward living.

### **Exactly what is meant by II Thessalonians 2:13?**

The verse which you ask about reads thus: "But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." I judge that the key phrase here is "chosen you." Of this phrase, one writer says: "The Greek is not the ordinary word for 'elected,' implying His eternal selection, but *taken for Himself*, implying His having adopt-

ed them in His eternal purpose." In other words, it simply means that God purposed for all men to be not only saved but also sanctified before the foundation of the world, or from the beginning. Before man was created and sinned, God knew that he would be created and would sin, and He provided the plan of full salvation which was later brought to fruition through the life and death of Jesus Christ.

### **I understand that reading the love and romance story magazines is wrong. Is it wrong, then, for a Christian to listen to serials on radio and television as well?**

It seems to me that all sensational love and romance magazines should be excluded from our reading, but not all magazines which have stories of love and romance in them. There has to be intelligent selection by the Christian according to the high principles of right for which he stands. The same would hold true for radio and television. There is plenty of rot on most of our magazine stands today which must be excluded from our reading, and the same is true as to radio and television. As I

have said many times in the Question Box, the Christian must more and more, in this complex world, select only that which he can read, hear, and see for the glory of God. If he doesn't have the will power to do this, he will soon backslide and go the way of the world. Weaklings can't be Christians today. He who would follow Christ in this age must know how to turn off the radio and the television as well as refuse to read much which is being published.

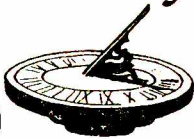
### **Is it right for Nazarenes to purchase the Sunday paper on Saturday and read it on Monday?**

Some do that, and I think it is much better to do this than to buy the paper on Sunday and read it then. When we have lived in cities where we could get the weekday papers without buying the

Sunday paper, we have done so. But in some cities we could get the weekday papers only by subscribing by the whole week.



# Thought for the Day



by BERTHA MUNRO

## "Deeper than Words"

### Monday:

"God made all beauty wordless for His praise."—Robert Penn Warren.

"The real truths are the things we can't prove."—Mark Van Doren, addressing a College English Association audience.

"Every one who lives any semblance of an inner life thinks more profoundly

than he speaks."—Robert Louis Stevenson.

### Tuesday:

"The taint of death is in a lie."—Joseph Conrad, in *Heart of Darkness*.

"One is never too exacting when it comes to sincerity. It is the inside of the cup that matters."—Phillippe Vernier, in *Not as the World Giveth*.

"We do what we do for secret reasons of our own."—Pearl Buck. Those hidden motives of which we ourselves are scarcely conscious—"Cleanse thou me from secret faults" (Psalms 19:12).

### Wednesday:

"The young man who has not wept is a savage; the old man who will not laugh is a fool."—Santayana. Youth to age, life deals us blows a-plenty. By our attitudes to these shocks we weave a character texture of sympathy and sense, protective against both callous egotism and bitter cynicism.

### Thursday:

"When we think our accomplishments greater than our character, we have a false sense of values."—Ralph Earle.

Sound character, then sound acts. Constant God-contact will keep the inner balance true.

### Friday:

"Divinity inspires; it is for disciples to write."—Baudelaire. They write plainest the letters that they live.

"The best witnessing is not to be found in lectures, but in a life which radiates the joy of belonging to God."—Vernier.

### Saturday:

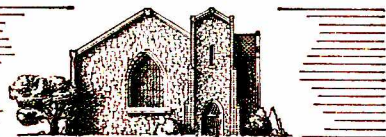
"That we may not complain of what is, let us see God's hand in all events; and that we may not be afraid of what may be, let us see all events in God's hands."—Letter in *Boston Globe*. From this clear second sight of the heart comes a poise and peace to share.

### Sunday:

"People are lonely [and lost and bewildered] because so many of us build walls instead of bridges." We lack the outgoing heart.

"There is no place in this world for a 'tepid Christian.'"—Rufus Jones. The boiling point comes from an inner heat.

## NEWS of the Churches



### Louisiana District Assembly

The Louisiana District Assembly convened September 4 and 5 at the district campgrounds near Alexandria.

It was preceded on Monday evening by the district church schools service with Rev. C. K. McKay, chairman, presiding. Dr. John Stockton, general church treasurer, was the special speaker, and his message was very inspiring.

The district N.E.M.S. convention, with the president, Mrs. V. Dan Perryman, in charge, was held on Tuesday. Mrs. Perryman was re-elected. Dr. Samuel Young brought a challenging message in the evening.

The district N.Y.P.S. convention was also held on Tuesday, with Rev. Richard Thompson, president, in charge. There was a fine spirit of enthusiasm and co-operation manifested, and Brother Thompson was re-elected.

At the opening of the assembly on Wednesday morning our beloved Dr. Samuel Young, presiding officer, thrilled our hearts with his devotional message. The report of the district superintendent, Rev. V. Dan Perryman, was received with enthusiasm and praise to God for His blessings during the past year. Brother Perryman was re-elected, and a fine love offering was subscribed for Brother and Sister Perryman as an expression of the love and confidence of the ministers and laymen. Dr. Remiss Rehfeldt, foreign missions secretary, brought the special evangelistic message Wednesday evening.

The pastors' reports were a source of blessing and inspiration. Rev. Curtis Smith, director of public relations, presented the work of Bethany Nazarene

College, and Mr. Elvin Hicks presented the work of the Nazarene Publishing House and directed our attention to the great amount of fine reading material available to our people.

The assembly closed Thursday afternoon with Dr. Samuel Young conducting an ordination service in which Winston Lowe received his elder's orders.

Ministers and laymen of the Louisiana District were challenged to make the Golden Anniversary year a glorious one for Christ and the cause of world-wide missions.—Reporter.

### Regional Sunday School Convention

It was an epochal convention. To our people the Department of Church Schools has life, personality, warmth, character, and strength as never before. We can go forth to work together with the choicest mutual understanding and appreciation.

This joint convention—New Mexico and Colorado districts—was held in our First Church in Pueblo, Colorado. Dr. R. C. Gunstream, district superintendent, and Rev. Harold Morris, chairman of the district church school board of New Mexico, led a group of nearly fifty fine workers from that area. There was an excellent attendance from the Colorado District. Rev. Thomas Hermon, chairman of the Colorado District church school board, was also our host pastor.

We feel that we were privileged and honored in having this first of sixteen Regional Church School Conventions now being sponsored by the Department of Church Schools. They have the finest display of church school materials. Incidentally, this department and our pub-

lishing house are producing an amazing amount of the very choicest materials for church school work. The convention was well balanced between the messages of a convention and the conferences of a workshop.

Dr. Albert Harper, editor in chief of church school publications, brought seven members of his staff—Erwin G. Benson, Roy E. Swim, Kenneth S. Rice, Earl Wolf, Charlene Goble, Neil Wiseman, and Mrs. Elizabeth Jones—to assist in this convention. Mr. Elvin Hicks represented the Nazarene Publishing House.

These two days, packed with messages, conference, demonstrations—in the warm atmosphere of the Divine Presence—will continue to live in the form of deepened devotion, increased passion, clarity of perspective, and better Sunday school workers, classes, and churches in this two-state area.—OSCAR J. FISCH, Superintendent of Colorado District.

### Southeast Oklahoma District Assembly

The sixth annual assembly of the Southeast Oklahoma District convened at the beautiful and commodious new home mission church, Arlington, at Ada, September 18 and 19. We deeply appreciated our presiding officer, Dr. D. I. Vanderpool, who endeared himself to all by his timely messages, which enlarged our vision and challenged us to see and do our task by the grace of God.

Rev. Glen Jones, our beloved district superintendent, gave a complete report of the progress made last year and also set forth goals for the new year. He was re-elected with a unanimous vote;



also a fine love offering of more than five hundred dollars in cash and pledges was given to Rev. and Mrs. Jones. Unity and harmony prevails on the district.

On Wednesday evening, Dr. Vanderpool challenged the district for home missions, and in response over six thousand dollars was raised in cash and pledges for a special Golden Jubilee Anniversary home mission project.

Rev. Harold Harcourt was elected district secretary, and Rev. J. Melton Thomas elected district treasurer. Members elected to the advisory board were Rev. H. M. Curtis, Rev. Harold Harcourt, Mr. H. C. Rustin, and Mr. Lenard Stubbs.

In the pre-assembly conventions, Mrs. L. A. Richardson was re-elected as the district missionary president, and Rev. Johnny Harrison was re-elected as the district N.Y.P.S. president.

Rev. L. A. Ogden of Tulsa spoke to the N.Y.P.S. convention on the theme "Workmen with the Word." Rev. and Mrs. James Hudson, and sons, missionaries on furlough from Guatemala, thrilled the N.F.M.S. convention with their reports of our work on that field. The N.F.M.S. convention presented the Hudsons with a generous food shower given by the churches.

The Nazarene Publishing House was ably represented by Mr. Elvin Hicks, and Bethany Nazarene College by Rev. Curtis Smith, director of public relations. The assembly and conventions were hospitably entertained by the host pastors, Rev. Clayton Garner of Ada Arlington and Rev. H. M. Curtis of Ada First Church.—**DAVID F. KRICK, Reporter.**

Pecos, Texas—Our church has purchased new property on which to build a new sanctuary, Sunday school unit,

## TO OUR PASTORS:

*The colleges of the Church of the Nazarene and the Seminary will furnish to our pastors again this year a copy of the pocket diary for 1958. It is expected that these will be sent to the various colleges about November 1. You should receive your copy shortly thereafter.*

—The Department of Education

and, eventually, a new parsonage. Superintendent R. C. Gunstream and the wonderful people of the New Mexico District have stood by us in a marvelous way, supplying most of the money. We thank God for leading us to this new location and hope soon to be situated on three corner lots in a beautiful part of the city. Our hearts are thrilled and our vision lifted heavenward.—**BOB MC GINTY, Pastor.**

Tahoka, Texas—In September we had a tent revival with Evangelist Thomas Hayes and Singer Jim Lee as workers. They prayed and fasted for souls, other Nazarene pastors came to help, and God gave a revival which reached several Nazarene churches. A real camp meeting spirit prevailed. Brother Hayes brought his own tent, which has a seating capacity of fifteen hundred people. Brother Jim Lee is unusually talented as singer, pianist, and organist. We thank God for His blessings.—**D. A. HESS, Pastor.**

Evangelists Haven and Gladys Goodall report: "At this writing we are in a

meeting with Rev. M. V. Bass at Payne, Ohio. God is blessing and giving us souls. We have one open date for the winter of '58, which we'd like to slate; also we are now scheduling our 1958 fall and '59 spring revivals. We carry the full program: Wife gives Scene-o-felt pictures, which have been a great blessing. We travel with house-trailer and will go anywhere the Lord may lead. Write us, 6850 W. 115th Street, Worth, Illinois."

Worthington, Kentucky—In September, God gave us a wonderful three-week meeting with Rev. Eugene Justice as the evangelist. Several souls prayed through to definite victory, and the meeting closed on Sunday night with several seekers at the altar. The church is doing fine, the Sunday school is growing, and we appreciate the good leadership in the church and community of our pastors, Rev. and Mrs. W. T. Maynard.—**MRS. EDW. SNOPE, Reporter.**

### Georgia District N.Y.P.S. Convention

The Georgia District N.Y.P.S. convention met at the East Side Church, Savannah, September 10, for its thirtieth session. In God's good providence and under the capable direction of our district president, Rev. Jack Dell, one of our best years came to a close. Reports showed increases in most phases of the work. Two of our best boys' and girls' and youth camps were had during the past year, with the largest total enrollment to date.

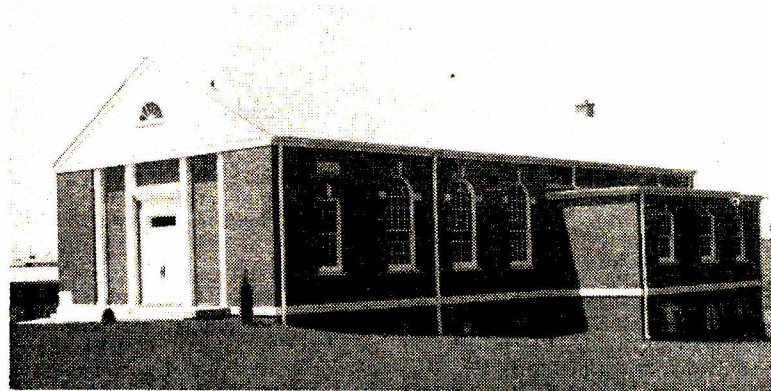
Rev. Everett Howard, superintendent of the Texas-Mexican District, stirred the hearts of delegates and visitors as he challenged the convention to greater missionary vision and activity.

In the elections Rev. Jack Dell was re-elected district president, receiving all but two of the votes cast—possibly the most united vote extended a president in the history of the district organization.

Encouraged by the outstanding progress of the past, Georgia District N.Y.P.S. looks to God for its most successful year.—**Reporter.**

Brantford, Ontario, Canada—Recently our church experienced a real moving of God's Spirit in special services with Rev. and Mrs. R. Fletcher Tink, neighboring pastors, as the special workers. Our people enjoyed their vocal numbers as well as the cornet and piano solos,

### Donelson, Tennessee

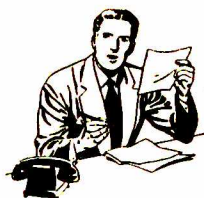


It was a pleasure to pastor the Donelson church for four years. During that time the congregation bought a choice city block and built a new parsonage at one end and erected the new church pictured here, at the other end; a spacious parking lot is between the two buildings. The combined property has a bank evaluation of \$100,000 with a

debt of only \$36,000, which is being well taken care of. All this has been done through the faith and sacrificial giving of the people. Feeling it to be the will of God, we accepted a call to the church in Wilmington, Ohio, and Rev. R. B. Frederick is now pastor of the Donelson church.—**KENNETH D. CLAY.**



and Brother Tink preached under the direction of the Spirit. A new family found the Lord, and a number of young people found God in regeneration for the first time; also several Christians went on to entire sanctification. Much spiritual good was accomplished, and we give God praise.—**R. R. CRIBBIS, Pastor.**



## ANNOUNCEMENT

to pastors

**Thanksgiving Offering envelopes have been sent you from the Nazarene Publishing House. If you do not have sufficient quantity for distribution in your church make an additional request for the quantity you need direct to the Nazarene Publishing House, 2923 Troost Avenue, Box 527, Kansas City 41, Missouri.—General Stewardship Committee.**

Delmer, Kentucky—It has been a pleasure to have Rev. and Mrs. Joe Frank Hood as our pastors. God has blessed their labors, the people both in and out of the church have loved them, and a new church building was started under their ministry. We regret to give up these fine folk and wish them God's very best as they take up their work with the church in Veedersburg, Indiana.—**MRS. EZRA EPPERSON, Reporter.**

Pastor Paul Darulla reports from Wheeling, West Virginia: "In September we had a good revival with Evangelist George J. Grimm. The crowds were good and we had several seekers. Brother Grimm brought some splendid messages, and he carries a real burden for souls. Two fine ladies were added to the church membership. We are in our seventh year with these wonderful people, and in spite of the fact we have lost over fifty people due to moving, our Sunday school is ahead of any previous year for September. We take courage and press on."

Elmira, New York—First Church, under the leadership of Rev. Thomas Younce, has had a year of progress and spiritual growth. Twenty-two new members have been added to the church, and 125 seekers have met Christ at an altar of prayer. In an eight-week district Sunday school contest the Elmira First Church took first place with the

largest growth in attendance. A well-organized young people's society, with all departments, is gaining in numbers and spirit. God's hand has been upon pastor and people during the past year, and we give Him praise.—**SHIRLEY JONES, Reporter.**

Dr. and Mrs. A. S. London report: "Superintendent I. C. Mathis of Northeast Oklahoma District has 42 churches, 4,000 in Sunday school, with a church membership of 2,800. More than 300 Sunday school teachers attended the services of the ten-day Sunday school tour. It was a time of vision, inspiration, and co-operation, with hundreds of pledges secured for visitation and Sunday school advancement. Superintendent Mathis is a veteran of twenty-one years in this work. It was a joy to be in his home. District Chairman Albert

Neuschwanger, with the district superintendent, had the tour well planned; they were wonderful traveling companions."

Blossom, Texas—Coming here about seven months ago we found a fine group of folks who love God and the church. Our predecessor, Brother A. Coston, did a good work; he was loved by the people of the church and the town. With the blessing of God and the co-operation of the people we have made improvements on the church and parsonage, and are now building new pews. We had a wonderful revival with Evangelists Jack and Ruby Carter. They are splendid workers and were greatly used of the Lord. Counting as they came, there were twenty-four seekers, nine baptized, and six new members added to the church on profession of faith. We have

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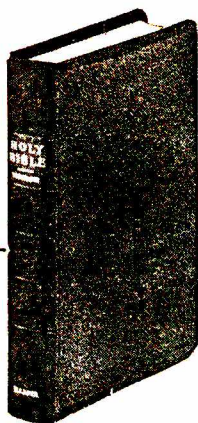
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8 ¶ Dĵĕ-hōr-ā-chīn<sup>1</sup> was eigh-  
teen years old when he began to  
reign, and he reigned in Jeru-  
salem three months. And his

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made gains in numbers and finances, with a substantial gain in Sunday school attendance.—W. J. CAMPBELL, *Pastor*.

Arcadia, Florida—Three years ago we felt the Lord called us here, and we began to build upon the foundation work of many good pastors who had preceded us. Each year has shown good net gains in all departments, with several good revivals, increases in the pastor's salary, and a decision by the church to go on "10 per cent" giving for the General Budget. A year ago we were able to acquire a whole city block of land for the price of a survey and legal work—a real miracle! At once we began to make plans for the new church the congregation had hoped for, for many years. We broke ground early last May, and on September 15 the Sunday school marched from an old building across

the street to the beautiful new edifice for the morning service. The new building is of masonry with white cement finish outside and cathedral glass windows. It has a modern front with slender spire, foyer with fiber glass and mahogany paneling, nursery, etc. It will have a maximum seating of about 300; the auditorium is fully air-conditioned. Total cost of the building, with some small items yet to be finished, will be about \$18,000, with a valuation of \$30,000, not including the land. Pastor and people give praise to God for His blessings.—FLOYD N. BRADLEY, *Pastor*.

Evangelist L. J. Scherrer reports: "At this writing we are in an old-fashioned revival meeting at New Richmond, Ohio, with Pastor Russell Smith. Never have we felt more of the power of the Holy Ghost. I will be in Arizona and Cali-

fornia in the spring of 1958, and have some open time I would like to slate. I have recently moved, and my address now is 930 Floral Drive, Orlando, Florida."

Evangelist Howard Tripp writes: "I am glad to report a wonderful year in the service of the Lord. I have been privileged to work with twenty-one churches on five districts. God has blessed and we have seen many souls saved and believers sanctified. I am in the evangelistic work to stay and will be glad to go anywhere. Write me, 3047 W. Michigan Street, Indianapolis, Indiana."

Pastor L. A. Ogden reports: "After six happy and successful years with our fine folk of First Church, Amarillo, Texas, we came to Tulsa, Oklahoma, to pastor First Church. Here we have found a loyal and spiritual group, and God has given many victories. A forward step was taken recently in the purchase of a lovely new parsonage; the old parsonage will be used for a Sunday school annex. Plans are being considered for the construction of a much-needed educational unit. Our folk are united in prayer and for service. Our district superintendent, Dr. I. C. Mathis, is loved and respected by our people and it is a pleasure to work with him. If you have friends here, write us (2504 S. Toledo, Tulsa 14, Oklahoma) and we'll do our best to serve them."

## Southern California District College Hi-Camp

The annual college hi-camp on the Southern California District was held September 2 to 7 at Camp Cedarcrest—six thousand feet high in the San Bernardino Mountains. This week, spent by over two hundred young people and counselors "one mile nearer heaven," climaxed a wonderful summer youth program on the district.

Rev. H. E. Burton, camp director, did a superb job with all of the details of this type of camp. He did more than that, for he expressed spiritual attitudes that sifted their way down into the heart of every camper. Every person in the camp was touched by God during the five-day period.

Chaplain (Major) Everett Penrod was the camp speaker. His spirit, his message, and his "down-to-earth" illustrations brought many young people to definite decisions for Christ, sanctification, or a call to service.

The campfire services, with singing led by Ron Lush, testimonies by Mr. and Miss College Hi-Camp, and the message by Chaplain Penrod, welded the group into a praying and believing body for Christ. Each night before campfire over one hundred young people gathered in the chapel to pray for souls. This was always led by one of their own group, as the staff were having their own meeting.

The theme of the camp, "Workmen with the Word," was carried out in the classroom with two classes being conducted on the use of the Bible and on the chronological view of the Bible from Genesis to Revelation.

It is a thrill to see Christian young people play, pray, and plan together to



serve God more acceptably in His sight. Plans are now being made for a larger and even more effective camp next year. The Southern California District young people are on the move for Christ and holiness.—**HAROLD B. BUCKNER**, *District N.Y.E. Supervisor*.

**Fresno, California**—In September the Calwa Church closed a three-week evangelistic campaign with Evangelist Norvic O. Clift as special worker. God's Spirit was manifested and many new people were at the altar and prayed through for reclamation, salvation, and entire sanctification. A large number of people met every morning for prayer (fasting at breakfast time) and carried a real burden for souls. The soul-searching and Spirit-filled messages of Brother Clift gripped hearts and there were seekers in almost every service. A high light of the campaign was a combination communion and healing service on Saturday night, with eleven people coming forward to be anointed and prayed for for the healing of their bodies. God's Spirit and power were especially manifested. Brother Clift directed our vacation Bible school with ninety enrolled, and an average of sixty-seven for the six days. This home mission church was organized in April of 1956. Brother Clift was given a call to return in August of '58. Please pray for this new work.—**LEONARD HALL**, *Pastor*.

## ANNOUNCEMENTS

### WEDDING BELLS

Miss Marian Irene Franz of Nampa, Idaho, and 2nd Lt. (USAF) Wallace D. Brown of Grand Forks, North Dakota, were united in marriage on September 15 at First Church of the Nazarene in El Paso, Texas, with Rev. W. M. Brown, of Grand Forks, father of the groom, officiating.

Miss Lillie Louise Hamilton of Meridian, Mississippi, and Mr. William H. Lanham of Charleston, West Virginia, were united in marriage on September 3 at the Oakland Heights Church of the Nazarene in Meridian, with Rev. S. D. Garrett officiating.

Miss Colleen Dorsey of Boonville, and Dale Austin of Lynville, Indiana, were united in marriage on August 31 at the Boonville Church of the Nazarene, with Rev. Lawrence Curry officiating.

Miss Gale Brogan of Emmett, Idaho, and Bernard Dawson of Clarksville, Michigan; and Miss Billie Brogan of Emmett, and Carl Hatt'estead of Valva, North Dakota, were united in marriage on August 13 in a double wedding ceremony at First Church of the Nazarene, Emmett, with the pastor, Rev. J. Russell Brown, officiating.

**BORN**—to Kenneth L. and Mrs. (Marjorie Bradley) Yoder of Arcadia, Florida, a son, Robert Bradley, on September 26.

—to Johnny and Joy (Potter) Anderson of Pomona, California, a daughter, Robin Elizabeth, on September 23.

—to Rev. and Mrs. Gordon G. Belzer of Alexander, North Dakota, a son, Terry Mark, on September 17.

—to Dale and JoAnne (Petty) Paul of Farmington, New Mexico, a son, Kenneth Dave, on September 7.

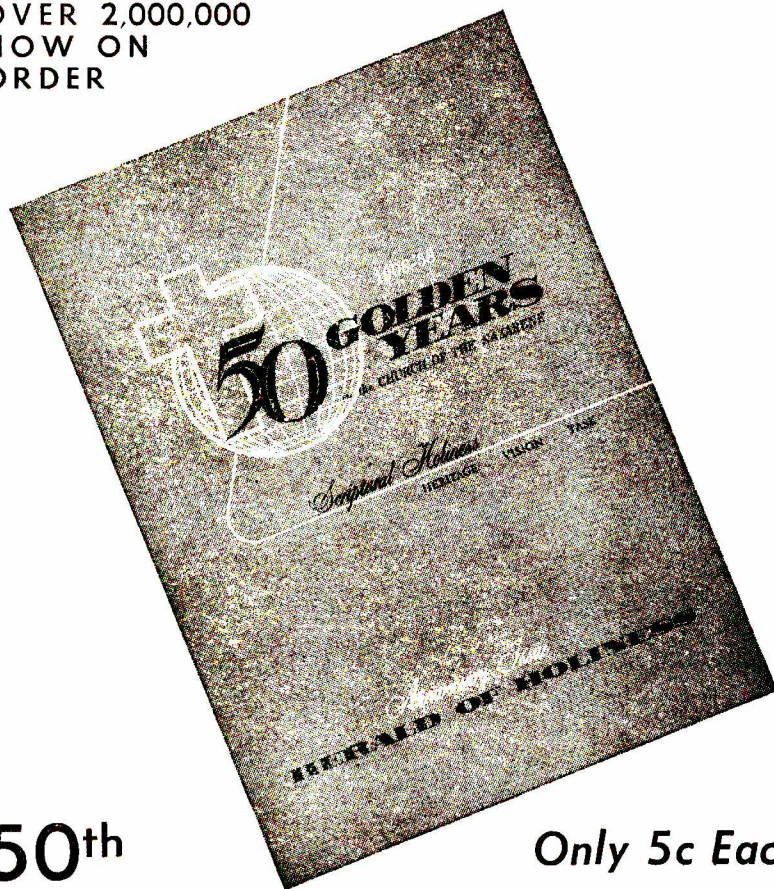
—to Rev. and Mrs. E. David Wardlaw of Canby, Oregon, a son, Ray Dee, on September 2.

—to Mr. and Mrs. James R. Yates of Bourbonnais, Illinois, a son, James Patrick, on August 22.

**ADOPTED**—by Dr. George and Virginia (Kirley) Leigh of Globe, Arizona, a daughter, Rebecca Susan, born September 10.

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by a Christian lady in Illinois for a friend in a government hospital with only a short time to live unless God undertakes—dying without God—that God may undertake for him in a special way;



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by a brother in California: "for my family—we have a great need spiritually—God knows all about it";

by a reader in Ohio for the healing of a wife, for a son to be soundly converted, for special help for a minister, and for an unspoken request;

by a Christian lady in Ohio that God will answer prayer for her husband and family;

by a Christian lady in Ohio "for a friend dying with cancer, unsaved, and a brother-in-law who is an alcoholic";

by a Nazarene mother in New York that God will undertake in a special problem concerning her husband, that her teen-age son will be saved—she believes God does answer prayer!

HUGH C. BENNER

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## DEATHS

REV. WALTER R. HANSON was born in Monroe County, Georgia, January 13, 1870, and died in a Macon, Georgia, hospital, August 24, 1957, at the age of eighty-seven years. He was converted and called to preach at the age of eighteen. In 1893 he was married to Miss Mattie Bryan, to which union four girls and two boys were born. In 1912 he entered the ministry of the Church of the Nazarene; he was the first district superintendent of the old Southeastern District, and several times of the Georgia District. His last conscious words were a testimony, and a message to be relayed to the Church of the Nazarene in gratitude for their kindness to him. He is survived by four children, thirty grandchildren, and forty great-grandchildren. Funeral service was held near Forsythe, conducted by Rev. H. J. Eason, pastor of Savannah Central Church, and the Reverend Dr. Forester of Macon. Interment was in the Hanson cemetery.

MRS. GERTRUDE ELVIRA BINGHAM COATNEY was born September 27, 1894, in the Steptoe-Thornton district in Whitman County, Washington, and died March 31, 1957, at Portland, Oregon. She was converted at an early age and joined the Church of the Nazarene. Feeling a divine call to definite Christian work, she dedicated her life to the work of a deaconess, to which order she was consecrated

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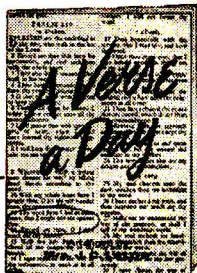
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about 1915. In 1918 she was united in marriage to Rev. C. E. Coatney, who survives; with two daughters, Mrs. Eugenia Jack, Moscow, Idaho, and Mrs. Marion Snider of Portland, Oregon; also a brother, Ira M. Bingham, of Renton, Washington. Mrs. Coatney was keenly interested in the home and foreign missionary program of her church; she was always ready and willing to serve wherever there was a need. She was a member of the All Nations Church of the Nazarene at the time of her death. She was victorious through months of severe pain. Funeral service was conducted by Rev. Lowell C. Ellis, with interment at the Evergreen Cemetery.

MRS. E. Y. DAVIS (nee Martha Mozelle Patterson) was born January 18, 1888, in Gadsden, Tennessee, and died August 16, 1957, at Pasadena, California. She had been a resident of Pasadena and vicinity since 1929. She was the widow of the late Rev. Edward Y. Davis, many years the superintendent of the Southwest Mexican District, Church of the Nazarene. As a young woman Mrs. Davis taught a Methodist mission school in Cuba, where she met and married her husband. In 1917 they united with the Church of the Nazarene, giving themselves in dedicated service to Latin-American missions. Her first official appointment was signed by Dr. H. F. Reynolds in 1921, being assigned to work among her beloved Mexican people. She is survived by two daughters, Mrs. Martha D. Ramey and Mrs. Jessie L. Lioret, both of Pasadena; a son, Edward P. Davis, of Arlington, Virginia; also two sisters and two brothers. Memorial services were conducted by Dr. Henry B. Wallin, Dr. A. E. Sanner, and Mrs. Bertha Schwab; also a Spanish-speaking service conducted by Rev. Salvador Salcedo and Rev. Enrique Morales. Interment was at Mountain View Cemetery, Pasadena, with a committal service by Rev. Mrs. Bertha Schwab and Dr. Sanner.

CHARLES FABIAN ERICKSON, age eighty-three, died suddenly on April 5, 1957, at St. Petersburg, Florida. Two hours earlier he had attended a cottage prayer meeting, where he had given a glowing testimony and, upon request, pronounced the benediction. Born in Luleo, Sweden, he came to America at age seventeen, and was converted at the age of twenty. While living at Gardner, Massachusetts, the Ericksons came in contact with the holiness people, were sanctified, and became ardent Nazarenes. He became a tower of strength to North Reading Camp and the district work, upon moving to Reading, Massachusetts. He is survived by his daughter, Mrs. Freda Drummond. Funeral service was conducted in St. Petersburg by his pastor, Rev. Clifton B. Nixon, and at Stoneham, Massachusetts, by former pastors, with interment in Pine Grove Cemetery, Hubbardston.

MRS. NANCY JANE JETT died June 10 at Phoenix, Arizona. She was born January 22, 1885, in Utica, Nebraska. Converted at the age of twelve, Sister Jett lived victoriously for more than sixty years. Her beautiful life and glowing testimony were a source of inspiration to her many friends in Phoenix and East Side churches for more than thirty years. She died as she had lived—triumphantly in the faith. Her husband, Warner M. Jett, preceded her in death. She is survived by two sons, James and Lowell, and a daughter, Mrs. J. O. Snowden. Funeral service was conducted by her pastor, Rev. C. W. Elkins.